

**2021 SENATE EDUCATION**

**SCR 4011**

# 2021 SENATE STANDING COMMITTEE MINUTES

Education Committee  
Room JW216, State Capitol

SCR 4011  
2/17/2021

**A concurrent resolution urging Congress to establish a 1776 Commission and urging the United States Department of Education and the North Dakota Superintendent of Public Instruction to develop educational materials that will provide education for students in accordance with the principles of the founding of America, the unifying ideals stated in the Declaration of Independence, the United States Constitution, and other founding documents.**

**Chair Schaible** opened the hearing at 9:15 a.m.

**Discussion Topics:**

- Founding of America
- NY Times 1619 project
- Accurate history

Senator	Attendance
Chairman Schaible	P
Senator Elkin	P
Senator Conley	P
Senator Lemm	P
Senator Oban	P
Senator Wobbema	P

**Sen Mike Dwyer** – introduced the resolution, proposed amendment #6803

**Andrew Varvel** – Bismarck – testified opposed #6786  
#6787, #6785

**Additional written testimony:**

**Mark Jorritsma** – support #6658

**Brian Holte** – support #6791

**Brittany Wold** – support #6710

**Kayla Johnson** – support #6635

**Taya Sakala** – support # 6581

**Emmanuel Sakala** – support #6580

**Cionda Holter** – support #6579

**Amber Vibeto** – support #6577

**Heather Hass** – support #6622

**Brian Glaeske** – opposed #6770

Adjourned at 9:47 a.m.

*Lynn Wolf, Committee Clerk*

**Michael Dwyer, State Senator, District 47  
Testimony, 4011**

- I. United States of America
  - A. Pandemic
  - B. Riots of 2020
  - C. Riot of January 6, 2021
  - D. Partisan Divide: Federal Congress
  - E. Social Media
  - F. Media
  - G. Federal Budget/Deficit
  - H. Race Issues: Bachelor
  - I. SCR 4004
  
- II. Purpose of SCR 4011
  - A. America's Founding
  - B. Remember Who We Are
  
- III. Constitutional Republic: Ben Franklin
  
- IV. History of America: Early English Settlements
  - A. "Give Me Liberty or Give Me Death"
  - B. Planting the Seeds of Freedom
    - 1. Charter of 1606
      - a. Virginia Company
    - 2. Preamble

*We, greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true knowledge and Worship of God,...DO, by these our letters, Patents, graciously accept of, and agree to, their humble and well-intended Desires.*
    - 3. Crown v. Self Governance: Inalienable Rights
    - 4. London Company: May, 1607, Virginia
    - 5. Plymouth company, May, 1607, Return to England
    - 6. Pilgrims
      - a. Black Acts of 1584, King Head of Church
      - b. Act Against Purities, 1593
      - c. Flight to Holland, 1607
      - d. Mayflower: 1620

7. Mayflower compact: Rule of Law and Not of Men.

*IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our Kin and Country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the General good of the Colony; unto which we promise all due submission and obedience. In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and Scotland the fifty-fourth. Anno Domini, 1620.*

8. Revocation of Charter, 1624, Crown Colony, Governing Appointed by King

V. TOO LATE

VI. Early Governance

A. 1619: 1<sup>st</sup> Colonial Assembly (House of Burgesses)

B. 1<sup>st</sup> Continental Congress: 1774

1. Declaration of Rights

2. Articles of Association

C. Conflicts: Boston Massacre, Intolerable Acts, Taxation, Export of Goods

D. 2<sup>nd</sup> Continental Congress: 1775

1. Continental Army: 1775

2. Declaration of Causes and Necessitation

3. Olive Branch Reflection

4. Declaration of Independence (56 signers) 1776

5. Flag Resolution, 1777

6. Articles of Confederation, 1778

E. US Constitution

1. Ratified 1787

2. 39 signers

3. Bill of Rights, 1789-1791

## VII. Biblical Integration

*Who...will call in question the assertion that this is a Bible nation? Who will charge the government with indifference to religion when the first Congress of the State assumed all the rights and performed all the duties of a Bible Society long before such an institution had an existence in the world! W.P. Strickland, Early Historian*

*The only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments. Benjamin Rush, Signer of The Declaration*

*The longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men. History will also afford frequent opportunities of showing the necessity of a public religion, from its usefulness to the public; the advantage of a religious character among private persons; the mischiefs of superstition, &; and the excellency of the Christian religion above all others, ancient or modern. Benjamin Franklin*

*In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness....The mere politician equally with the pious man ought to respect and to cherish them.*

*One of the beautiful boasts of our municipal jurisprudence is that Christianity is a part of the Common Law....There never has been a period in which the Common Law did not recognize Christianity as lying at its foundations. Joseph Story, U.S. Supreme Court Justice Appointed by President James Madison*

*It [the Bible] is the rock on which our Republic rests. President Andrew Jackson*

*The Christian religion-its general principles-must ever be regarded among us as the foundation of civil society. Daniel Webster*

*It was for the love of the truths of the great book [the Bible] that our fathers abandoned their native shores for the wilderness. animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose [Isaiah 35:1]....The Bible is the best of books and I wish it were in the hands of everyone. it is indispensable to the safety and permanence of our institutions; a free government cannot exist without religion and morals, and there cannot be morals without religion, nor religion without the Bible. Especially should the Bible be placed in the hands of the young. it is the best school book in the world....i would that all of our people were brought up under the influence of that holy book. President Zachary Taylor*

*President Abraham Lincoln: It is the duty of NATIONS as well...and to recognize the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord [Psalm 33:12]....But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace-too proud to pray to the God that made us.*

*The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally-I do not mean figurately, I mean literally-impossible for us to figure to ourselves that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals-all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud-of which our people are proud-almost every such man has based his life-work largely upon the teachings of the Bible. President Teddy Roosevelt*

*In the formative days of the republic, the directing influence the Bible exercised upon the fathers of the nation is conspicuously evident....this book continues to hold its unchallenged place as the most loved, the most quoted, and the most universally read and pondered of all the volumes which our libraries contain....We cannot read the history of our rise and development as a nation without reckoning with the place the Bible has occupied in shaping the advances of the republic. I suggest a nationwide reading of the Holy Scriptures....For a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved. President Franklin Delano Roosevelt*

*Of the many influences that have shaped the united States of America into a distinctive Nation and people, none may be said to be more fundamental and enduring than the Bible....The Bible and its teachings helped form the basis for the Founding Fathers' abiding belief in the inalienable rights of the individual-rights which they found implicit in the Bible's teachings of the inherent worth and dignity of each individual. President Ronald Reagan*

*A people unschooled about the sovereignty of God, the Ten Commandments, and the ethics of Jesus could never have evolved the Bill of Rights, the Declaration of Independence, and the Constitution. There is not one solitary fundamental principle of our democratic policy that did not stem directly from the basic moral concepts as embodied in the Decalogue and the ethics of Jesus. 1950, Florida Supreme Court*

*To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation...in the same proportion will the people of the nation recede from the blessings of genuine freedom...All efforts made to destroy the foundations of our Holy Religion ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government-and all the blessings which flow from them-must fall with them. Jedidiah Morse*

VIII. Slavery

A. George Mason: Virginia

*As much as I value a union of all the states, I would not admit the southern states into the Union unless they agree to the discontinuance of this disgraceful trade [slavery].*

B. Article I, Section 9:1808

C. 1789: Northwest Territory

D. 1794: Export

E. 1807: Import (January 1, 1808)

F. Civil War

G. 13<sup>th</sup> Amendment (1965)

IX. 1619 Project

X. 1776 Commission

# Dwyer, Mike A.

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**From:** concerned@reagan.com  
**Sent:** Wednesday, February 10, 2021 3:52 PM  
**To:** Dwyer, Mike A.  
**Subject:** Is Truth Irrelevant?

\*\*\*\*\* **CAUTION:** This email originated from an outside source. Do not click links or open attachments unless you know they are safe. \*\*\*\*\*

Senator Michael Dwyer

Is Truth Irrelevant? by Thomas Sowell (Black Economist)

It is amazing how many people seem to have discovered last Wednesday that riots are wrong — when many of those same people apparently had not noticed that when riots went on, for weeks or even months, in various cities across the country last year.

For too many people, especially in the media, what is right and wrong, true or false, depends on who it helps or hurts politically. Too many media people who are supposed to be reporters act as if they are combatants in political wars.

Someone once said that, in a war, truth is the first casualty. That has certainly been so in the media — and in much of academia as well.

One of the most grotesque distortions growing out of this carelessness with the facts has been a removal of Abraham Lincoln's name and statues from various places, on grounds that he saw black people only as property.

Such criticisms betray an incredible ignorance of history — or else a complete disregard of truth.

As a lawyer, Abraham Lincoln knew that there was nothing in the Constitution which authorized him or any other President to free slaves. But he also knew that a military commander in wartime can legally seize the property of an enemy nation. Defining slaves as property gave President Lincoln the only legal authority he had to seize them during the Civil War. And once they were seized as property, he could then free them as human beings.

But, if the Emancipation Proclamation had based its action on defining the slaves as human beings, with a right to be free, the Supreme Court of that era would undoubtedly have declared it unconstitutional.

Millions of human beings would have remained slaves. Would ringing rhetoric be worth that price?

As for the claim that Lincoln did not regard black people as human, he invited Frederick Douglass to the White House!

Gross distortions of history, in order to get Abraham Lincoln's name removed from schools tells us a lot about what is wrong with American education today.

Many schools are closed because of the corona virus and the teachers unions. And many schools in minority neighborhoods failed to teach children enough math and English, back when they were still open. So it is incredible that school authorities have time to spend on ideological crusades like removing names and statues from schools.

Unfortunately, too many American educational institutions — from elementary schools to universities — have become indoctrination centers. The riots that swept across the country last year are fruits of that indoctrination and the utter disregard for other people's rights that accompanied those riots.

At the heart of that indoctrination is a sense of grievance and victimhood when others have better outcomes — which are automatically called "privileges" and never called "achievements," regardless of what the actual facts are.

Facts don't matter in such issues, any more than facts mattered when smearing Lincoln.

Any "under-representation" of any group in any endeavor can be taken as evidence or proof of discriminatory bias. But those who argue this way cannot show us any society — anywhere in the world, or at any time during thousands of years of recorded history — that had all groups represented proportionally in all endeavors.

In America's National Hockey League, for example, there are more players from Canada than there are players from the United States. There are also more players from Sweden than from California, even though California's population is nearly four times the population of Sweden.

Californians are more "under-represented" in the NHL than women are in Silicon Valley. But no one can claim that this is due to discriminatory bias by the NHL. It is far more obviously due to people growing up in cold climates being more likely to have ice-skating experience.

This is one of many factors that produce skewed statistics in many endeavors. Discriminatory bias is among those factors. But it has no monopoly.

Yet who cares about facts any more, in this age of indoctrination? Thomas Sowell, January 11, 2021

Very insightful  
Paul Stuber

## *Testimony for the Senate Education Committee*

Senate Concurrent Resolution 4011

Andrew Alexis Varvel

February 17, 2021

Chairman Schaible and Members of the Committee:

My name is Andrew Alexis Varvel. I live in Bismarck.

At the risk of making myself unpopular on both sides of the aisle, I am here to rise in opposition to Senate Concurrent Resolution 4011.

Much of this resolution is laudable. I differ because neither the Declaration of Independence nor the United States Constitution expresses unifying ideals. The Declaration of Independence's reference to "*merciless Indian savages*" is hardly unifying in a modern context. The Constitution's three-fifths compromise is hardly unifying in a modern context.

The principles behind the American Revolution were never unifying at all. They are divisive and revolutionary ideals that would inspire Prince Hall to advocate for the abolition of slavery.

The "1776 Project" was a self-conscious response to the so-called "1619 Project" of the *New York Times*. The *New York Times* recycles Samuel Johnson's stale lies concerning the essential nature of the United States of America. When the United States of America broke away from the British Empire, it was not slavery but freedom that American patriots fought and died for.

The heart of the problem is the *New York Times*. It is not merely a matter of that newspaper's historical inaccuracy. It is about an arrogant, scolding hypocrisy that comes from raw power.

From the outset, the *New York Times* was a newspaper that profited from slavery. So, the *New York Times* has no moral standing to pontificate on the subject of slavery. None.

Many institutions have historically profited from slavery. What makes the *New York Times* different is that it is making a general call for reparations while glossing over its own baggage.

The *New York Times* began its existence in September 18, 1851. On its very first day, in page 3, column 3, it advertised *New York Life Insurance Company*, a corporation that had, under the name *Nautilus Life Insurance Company*, sold life insurance to slaveowners for the lives of their slaves. Although it discontinued that despicable practice by 1851, it was how that corporation created its seed capital. Later corporations such as the *Baltimore Life Insurance Company* and the *Virginia Life Insurance Company* continued sale of policies that made it commercially feasible for slave owners to send slaves into coal mines under appalling working conditions.

The second day of its publication on September 19, 1851, contained another advertisement for *New York Life Insurance Company*, this time on page 3, column 4. The *New York Times* also printed a prominent editorial on page 2, column 1, consisting of a full throated defense of contemporary enforcement of the Fugitive Slave Act. This editorial also denounced free men in Christiana, Lancaster County, Pennsylvania who had successfully defended themselves in the early morning of September 11, 1851, against a gang of slave catchers. These were free men who would later successfully defend themselves against charges of high treason.

The *New York Times* gained commercial popularity among the southern slave owning planter class. (Letter to the Editor "*SOUTH AND SLAVERY*", by "A NATIVE SOUTHERNER" from South Alabama, page 2, columns 1-2, June 6, 1853.) On page 2, column 3 of its March 18, 1853, issue, a prominent article entitled *The South: Conditions and Capacities of the Slave* claimed, "*They are a careless, happy community, as all negroes are; but are ignorant, superstitious, slow to learn, lazy, and lie and steal, as of course.*" With flattery like this, no wonder!

Slavery isn't its only crime. Walter Duranty won the Pulitzer Prize as a reporter for the *New York Times* for his coverage of conditions in Ukraine. He wrote lies. He and the *New York Times* institutionally are responsible for a wholesale coverup of Stalin's mass murder. The *New York Times* has never atoned for this crime against journalism. It probably never will.

The ostentatious "anti-racism" of today's *New York Times* and the ostentatious racism of yesteryear's *New York Times* serve the same purpose – to harshly lecture those it deems to be inferior, dividing and conquering the American electorate with its false consciousness of race.

If you go forward with the present language, please delete the word "unifying" from line 4 on each page. And yet, what would be much much better, and a far more effective refutation, would be to recognize Christiana Day every September 11 to celebrate an act of resistance by free people. When people in Christiana resisted slave catchers on September 11, 1851, they illustrated how the Second Amendment could overcome the Fugitive Slave Act of 1850. Men, white and black, got charged with high treason. The jury refused to convict them.

September 11, 2021, will be the one hundred seventieth anniversary of that day of resistance. Christiana Day should eventually become an official state holiday. If your goal is to rebuke the *New York Times* and its so-called "1619 Project", there is no better way to teach school children about the importance of liberty than for us all to celebrate that day of resistance.

Thank you.

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## Slavery and Civil Disobedience: Christiana Riot of 1851

Author: Patricia (Kate) de Barros, Magothy River Middle School, Anne Arundel County Public School System

Grade Level: Middle School

Duration of Lesson: One class period

The passage of the Fugitive Slave Act in 1850 made it legal for slaveholders to pursue escaped slaves into any state or territory in the union. This meant that runaway slaves now had to reach Canada to avoid the threat of recapture. Immediately this law sparked outrage among abolitionists who viewed the law as further protection of the immoral institution of slavery. They vowed to engage in a form of civil disobedience; knowingly breaking the law that they felt was unjust.

One of the first tests of the act came in September of 1851 in Christiana, Pennsylvania when a slave owner arrived with a group of men to retrieve six of his escaped slaves. A local vigilance group was protecting the six, who were being safeguarded in an area home. A heated exchange between the two sides resulted in a violent riot. One account says that as many as 50 blacks came from the surrounding areas to aid the vigilance group. The slave owner asked some local white men to help him capture his slaves per the Fugitive Slave Act and they refused. The slave owner was killed in the struggle. Five white men and 38 black men were arrested for treason.

The first trial lasted three weeks and returned with a verdict of “not guilty.” By the end of 1851, all charges against every defendant were dropped. This was a tremendous victory for abolitionist groups who saw it as vindication of their stance that it was morally acceptable to ignore the law. In this lesson, students will examine primary and secondary sources detailing differing accounts of the incident in Christiana. They will summarize the conflicting views and analyze the validity of their sources. At the completion of the lesson students will form a written response as to whether they think non-compliance with slave laws was acceptable or not.

### **Content Standards:**

#### **Era 5: Civil War and Reconstruction (1850-1877)**

**Standard 1:** The causes of the Civil War

### **Historical Thinking Standards:**

#### **Standard 3: Historical Analysis and Interpretation**

**C.** Analyze cause-and-effect relationships and multiple causation, including the importance of the individual, the influence of ideas.

**G.** Challenge arguments of historical inevitability.

- Students will conduct historical inquiry by analyzing primary sources, reading oral histories and actively researching resistance to slavery in the mid-nineteenth century.

- Students will apply that information to role-playing a part in a fugitive slave trial set in Pennsylvania in 1851.

In 1851, almost a decade before the start of the Civil War, resistance movements against slavery were well organized and supported by abolitionist groups comprised of black and white members. Pennsylvania occupied a strategic geographic location in the fight for freedom by enslaved persons. Maryland, a slave state bordered on Pennsylvania, a free state. The famous Mason-Dixon Line was drawn on their shared border as a delineation of north (freedom) and south (slavery.) In Christiana, Pennsylvania, in September of 1851, a violent confrontation between fugitive slaves and a slaveholder from Maryland resulted in the death of the slaveholder. Three whites and thirty-eight blacks were put on trial for treason against the United States. This lesson plan will allow students to research various roles in this drama and conduct their own hypothetical trial addressing the question of whether civil disobedience is acceptable if the law is considered immoral.

The background history of the laws of the time helps clarify the range of views about slavery in the time period leading up to the Civil War. The United States Constitution, ratified in 1788, said that just by escaping from a slave state into a free state does not make the slave free: “No person held to Service of Labour in one state, under the laws thereof, escaping into another, shall, in consequences of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due.”<sup>1</sup>

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1. Constitution - Article IV, Section 2 – <http://www.archives.gov/>

In 1793, The Federal Fugitive Slave Act was passed that required slaves to be returned to their owners.<sup>2</sup> Prior to this law, in 1780, the Pennsylvania Assembly passed the “Act for Gradual Abolition of Slavery” which stated that any negro or mulatto born to a slave mother in Pennsylvania after 1780 would be considered a servant until the age of twenty-eight and then set free.<sup>3</sup> The religious climate of Pennsylvania was also unique in that there was a strong Quaker influence which could be felt in the persuasive powers of the Abolitionist groups operating in the Philadelphia and in the Pennsylvania countryside. Even though some Quakers held slaves especially during the seventeenth and eighteenth centuries, many Quakers eventually decided that slavery was against God's law and violated basic human rights. This religious influence led to the development of the Pennsylvania Anti-Slavery Society and vigilance committees to aid runaway slaves. The Underground Railroad system of safe houses and prescribed signals and routes for runaway slaves to freedom was supported by free blacks and many whites (especially Quakers.) Men and women, black and white, were joined in their efforts to aid runaway slaves in their flight north and practice civil disobedience to laws they felt were immoral.<sup>4</sup> The Pennsylvania Anti-Slavery Society asked William Still to “compile and publish his personal reminiscences and the experiences of others on the Underground Rail Road.”<sup>5</sup> Still felt that these slave accounts of their determination and need of slaves to have freedom, thereby making a mockery of the southern pro-slavery view that slaves were docile and child-like and needed a master to rule them. Still also saw the need for the slave narratives to help reunite families separated by the slave sales.<sup>6</sup>

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2. Fugitive Slave Law of 1793, Article 4 – [www.law.ou.edu/hist/fugitive.html](http://www.law.ou.edu/hist/fugitive.html)

3. William Still, *The Underground Railroad*, (Philadelphia: Porter & Coates, 1872), 623-641 – Thomas Garrett

4. *Ibid.*, 1 (Preface)

5. *Ibid.*, 1 (Preface)

6. *Ibid.*, 4

Into this abolitionist environment, came two escaped slaves, William and Charles Parker, from a Davidsonville plantation called Roedown, in Anne Arundel County in Maryland. They reached Pennsylvania in 1839 and settled in the Lancaster County region, eventually renting a house in Christiana, Pennsylvania from a Quaker family. Parker formed a vigilance group of ex-slaves, Quaker neighbors and free blacks determined to protect people of color in the area from slave-catchers.

The Fugitive Slave Act of 1850 created a more encouraging and legal environment for the slave-catching of fugitive slaves. It enlarged the powers of the slaveholders in that they were permitted, by federal law, to pursue, take and remove their “fugitives from labor” (escaped slaves) from any state or territory in the nation.<sup>7</sup> Furthermore, in Section 7 of the Act, there were legal consequences of fines and imprisonment for persons who assisted fugitives or hindered the apprehension of the fugitive. After this law was passed, federal marshals and slaveholders could pursue fugitive slaves into any state in the United States. Escaped slaves would need to reach Canada to remove the threat of recapture.

This Slave Act prompted many persons (especially Abolitionists) to act against a law they felt was wrong. A type of civil disobedience was being talked about and acted upon, in the north, around the concept that if the law is protecting an institution (slavery) that is considered immoral, is it acceptable to break that law? In his writings on civil disobedience, Henry David Thoreau in 1849 stated, “...prison may be the only house in a slave state in which a free man can abide with honor.”<sup>8</sup> This law further divided the country along sectional lines and became a serious problem in a land that is ruled by law.

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7. <http://www.pbs.org/wgbh/aia/part4/4p2951.html>

8. Henry David Thoreau, “Civil Disobedience”, paragraph 22

On September 11, 1851, Edward Gorsuch, his son Dickinson, other relatives and friends along with a professional slave-catcher, Henry Kline, who had been recently deputized as a United States Marshall in accordance with the 1850 Fugitive Slave Act, went into Christiana, Pennsylvania, looking for six escaped slaves they had been told were living in the house of William Parker. These slaves were owned by the Gorsuch family and had escaped from Maryland: Noah Bailey, Nelson Ford, George Hammond, Joshua Hammond, Eli Ford and Charles Ford. There are many conflicting versions of what happened next. Based on William Parker's narrative, written in 1866, William Still's second-hand narrative written in 1872, the Baltimore Sun's version in two articles written at the time, and W.U. Hensel's book, written in 1911, the important participants are the same.<sup>9</sup>

The order of events and spoken dialogue varied with the perspective of the writer. Parker stated that some of Gorsuch's escaped slaves were either staying with him or were in the area. They were all protected by the vigilance group formed to prevent slave-catchers from effectively operating in the area. During the confrontation, Parker stated there was much discussion between Edward Gorsuch and himself (even repeating actual dialogue) but all versions state that Gorsuch repeatedly said that he wouldn't leave without his property and he threatened to burn down the house.

Most versions stated that the Gorsuch party fired first – at Parker's wife when she blew the horn summoning help from the surrounding countryside. After that, depending on the version, there were as many as fifty blacks who ran into the area to help. All versions of the riot

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[http://sunsite.berkeley.edu/Literature/Thoreau/Civil Disobedience.html](http://sunsite.berkeley.edu/Literature/Thoreau/Civil%20Disobedience.html)

9. William Parker, "The Freedman's Story in Two Parts", *The Atlantic Monthly*, Vol. XVII, February 1866, 152-66 *Ibid.*, Vol. XVIII, March 1866, 276-95; Still, *Underground Railroad*, 349-357; "The Pennsylvania Outrage", *The Baltimore Sun*, 14, September 1851; "The Lancaster Riots and Murder", *The Baltimore Sun*, 12 September, 1851; W.U. Hensel, *The Christiana Riot and The Treason Trials of 1851* (Lancaster: The New Era Printing Co.,1911) 30-39

follow with a confusion of gunshots and hand-to hand fighting. William Still and W.U. Hensel's version state almost the same exact wording from Kline ordering the two white Quakers (Lewis, Scarlet) and Hanway to help him capture the fugitive slaves as per the 1850 Fugitive Slave Act. The Quakers and Hanway refused to assist the slave-catchers but all versions state that they did not incite or lead the riot.

The trial began in November of 1851. The defense team was lead by Thaddeus Stevens, successful lawyer, abolitionist and member of the House of Representatives for the state of Pennsylvania. The first participant to be tried was Castner Hanway, a white neighbor who came upon the scene of the riot. Hanway was charged with treason against the United States for refusing to aid U.S. Marshall Kline in the apprehension of the runaway slaves. This incident at Christiana was seen as one of the first tests of the new Fugitive Slave Law of 1850, which required citizens to help with the capture of runaway slaves. As this was a federal law, to go against it was seen as an act of treason against the United States. The jury trial lasted about three weeks and the jury deliberated for fifteen minutes to render a verdict of "Not Guilty."<sup>10</sup> By the end of the year, 1851, all charges were dropped against the 38 black men and 3 white men.

In general, the verdict of not guilty of treason for Castner Hanway and the subsequent dropping of all charges for the remaining defendants enraged the South. It sent a definite and clear signal to the South that the Fugitive Slave Law, a part of the Compromise of 1850, which came about as an effort on the part of the government to compromise with the South and preserve the Union, would not be followed by many northerners. They were concerned that this resistance might not be an isolated incident but the beginning of a move toward civil disobedience in the north. The abolitionists used this black resistance at Christiana to

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10. W.U. Hensel, *The Christiana Riot and The Treason Trials of 1851* (Lancaster: The New Era Printing Co.,1911) 90

demonstrate that slavery was not a normal and beneficial condition for any human and that since the Fugitive Slave Law denied human rights, it was morally acceptable to ignore it.

When Parker fled to Canada, he was helped by Frederick Douglass in Rochester, New York. In his 1893 autobiography, Life & Times of Frederick Douglass, Douglass discusses the effects of the Christiana Resistance on the Fugitive Slave Law, “This affair, at Christiana, ... inflicted fatal wounds on the fugitive slave bill. ...not only did it fail to put them in possession of their slaves, but that the attempt to enforce it brought odium upon themselves and weakened the slave system.”<sup>11</sup>

Parker never stood trial as he escaped to Canada. He settled in a black community in Buxton, Canada, and made a life for himself and his family. His eyewitness account in the “Freedman’s Story, Parts 1 and 2”, found in the Boston magazine, *The Atlantic Monthly* depicts his struggle to defeat a system which had stripped him of his freedom and his chance at leading a dignified and free life in the United States. It was written fifteen years after the incident at Christiana, but whether all the dialogue is as accurate as he remembers it, what comes through very clearly, is his desire and need to determine the destiny of his own life. As Frederick Douglass said, “Life and Liberty are the most sacred of all man’s rights.”<sup>12</sup>

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11. Frederick Douglass, *Life and Times*, in *Douglass - Autobiographies* (New York: Literary Classics of the U.S., 1893) 726

12. Frederick Douglass, *Selected Speeches and Writings*, (Chicago: Lawrence Hill Books, 1975),180

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**Abolitionist:** person who seeks to ban slavery

**Immoral:** based on what your conscience suggests is wrong: varies with your set of moral beliefs

**Civil Disobedience:** the deliberate act of breaking a law you feel is immoral

**Non-compliance:** not following the rule or law

### Motivation

1. Open the lesson by reading Underground Railroad biographies to engage the students by tapping into the emotional stories of slavery, motivating the students to want to understand the need for freedom and stories behind the brave escapes (RS #1, #2).
2. Introduce students to this lesson about the Christiana Riot of 1851 by giving them a quick overview of the facts of the riot and the resulting trial. Pose the following focus question:

Is non-compliance of slave laws acceptable if slavery is considered immoral?

Lead a class discussion to students’ responses and introduce the vocabulary words that students will come across in the lesson.

### Procedures

3. Distribute a picture of the Christiana Riot of 1851 reproduced in William Still’s version of the riot (RS #3). Instruct students that they will use the Maryland Historical Society’s “How to Interpret a Picture” worksheet to analyze the picture (RS #4).

4. Assuming the role of critical historians, divide students into cooperative groups. Each group will use the APPARTS worksheet (RS #5) to analyze a document packet of five different versions of the riot from primary and secondary sources (RS #6-10). Give each student a copy of the APPARTS worksheet and document packet.
5. Using the jigsaw cooperative group approach, each group will “teach” their findings to the rest of the class.
6. Hand out to each student worksheet (RS #11). It will be used to summarize the differing views of the riot and promote class discussion concerning the historical validity of each source, varying perspectives and other reactions to the primary and secondary sources.
7. Ask students the following questions:
  - What if you were the judge of the trial that November? Would you be able to reach a clear verdict of the guilt or innocence of the participants of the riot? Why or why not?
  - Why were they on trial for treason and not murder?
  - How similar are the versions and what are the glaring differences?

### Closure

8. BCR Activity- Ask students to answer the original focus question, “Is non-compliance of slave laws acceptable if slavery is considered immoral?”

### **Biography of Leonard Black. *Beneath the Underground: The Flight to Freedom, Maryland State Archives*, Retrieved from**

<http://www.msa.md.gov/megafile/msa/speccol/sc5400/sc5496/008700/008776/html/008776bio.html> or

<http://docsouth.unc.edu/neh/black/black.html>

The biography of Leonard Black, published in 1847, provides a narrative about the harsh reality and extreme conditions that existed for a young slave in Maryland. Leonard Black was a fugitive slave who co-authored his story which delves into many topics. Several topics include: how he was treated, his religious views, his family, being loaned and returned to various families, lack of food, lack of clothing, sparse living conditions, and the mental anguish that accompanies the fact that slavery existed. One sentence of Leonard’s reveals how Sunday was the best day to runaway since escape could be made from church. Teachers may want to select portions of the text or assign specific paragraphs as some of the language will offend students who are not prepared for such language, although specific words are rarely used. Students should be forewarned that this biography contains explicit descriptions of abuses Leonard faced at the hands of his owners. Upon reading about Leonard Black, students will have a first-hand account of what daily life was like for a slave in Maryland and why running away was an option that some people chose despite the possible consequences.

**Biography of James Watkins. *Beneath the Underground: The Flight to Freedom, Maryland State Archives*, Retrieved from**

<http://www.msa.md.gov/megafile/msa/speccol/sc5400/sc5496/008700/008792/html/008792bio.html> or

<http://docsouth.unc.edu/neh/watkins/menu.html>

This biography of James Watkins, published in 1860, provides a narrative about the harsh reality and extreme conditions that existed for a slave in Maryland. James Watkins was a fugitive slave who writes about the how his clothes were rags, scarcity of food, the types of farm and house jobs he performed, interpretation and uses of Fugitive Slave laws, contradictions that exist between Christians and slave holders, fear of being sold, slave “prisons” on Pratt Street, 1840 cholera epidemic in Maryland, the first attempt to escape, the second and successful escape to the North (Connecticut), and he includes various media sources that describe stories or accounts of other slaves. Students interacting with James’s story will find an amazing human who is able to hold onto hope and rise above the confines of slavery despite the multitude of atrocities he encountered. Students would find James’s description of how his mother responds to his plans for escape poignant and very telling about the mental anguish one would go through in deciding to take flight from slavery.

**Engraving of the Christiana Riots (adapted from engravings found in William Still's UNDERGROUND RAILROAD (1872). From *Christiana to Harper’s Ferry, Engage the World, Dickinson College*, Retrieved from**

<http://www.dickinson.edu/departments/hist/NEHworkshops/readmore.htm>

This engraving depicts the 1851 riot that took place in Christiana, Pennsylvania. Fugitive slaves and supporters took a stand. The “Christiana Riot” as it was then called, resulted in the death of a Maryland slaveholder, severely tested the new federal Fugitive Slave Law, and set the scene for the impending Civil War. This riot exemplified the confrontations that took place between fugitive slaves, slaveholders, and federal marshals along the Mason-Dixon line. Through analysis and discussion of the engraving, students will interpret the social and racial circumstances surrounding this event.

\*Students could participate in a study of the Christiana Riots by analyzing and interpreting some of the many primary sources available from the public library holdings-

<http://www.lancasterhistory.org/highlights/christiana/christianafindaid.htm#docs>

**Transcription of the Inquisition on the death of Edward Gorsuch (1851). From *Columbia to Christiana: African Americans in Lancaster County, Lancaster County Historical Society*, Retrieved from**

[http://www.lancasterhistory.org/education/afam/resources/court\\_inquisition.html](http://www.lancasterhistory.org/education/afam/resources/court_inquisition.html)

This document outlines the findings of the inquisition related to the death of Edward Gorsuch after the Christiana Riots. This event took place one year after the second Fugitive Slave Law was passed by Congress. The findings conclude the circumstances by which Mr. Gorsuch was found dead and the fact that he initiated the confrontation that resulted in his death in the early morning hours of September 11, 1851. Upon reading this document, students will determine the time, location, persons involved, and outcomes related to the Christiana Riot. Students could entertain a discussion about how the Fugitive Slave laws allowed this slaveholder, Mr. Gorsuch, to cross state lines and determine who is accountable for the events that morning.

**Biography of Edward Gorsuch. *Beneath the Underground: The Flight to Freedom, Maryland State Archives*, Retrieved from**

<http://www.msa.md.gov/megafile/msa/speccol/sc5400/sc5496/007000/007018/html/007018bio.html>

This biography succinctly describes the events that took place at Christiana on September 11, 1851. Baltimore slave owner, Edward Gorsuch, the physical descriptions of his 6 runaway slaves, and why the events transpired that day are explained. He obtained the slaves upon his uncle's death in 1845. Mr. Gorsuch petitioned Congress regarding an 1850 Act entitled *An Act Respecting Fugitives from Justice* as he sought to use the law to secure the return of his slaves. A farm worker in Pennsylvania wrote to Gorsuch and told him that his slaves were hiding under the protection of a black abolitionist, William Parker. This biography provides an account of what happened when Gorsuch and his party reached the home of Parker and what happened as a result of their clash. This account is direct and to the point and may be a good alternative (for below-level readers) to the following account that describes the same event.

**Christiana Resistance Articles, September 23, 1851. From *Columbia to Christiana: African Americans in Lancaster County, Lancaster County Historical Society*, Retrieved from**

<http://www.lancasterhistory.org/highlights/afamelectronic/christianasept231851.htm>

The following is a transcript of an article written regarding the events in Christiana on September 12, 1851. This article was found in the *Lancaster Intelligencer and Journal* on September 23, 1851. It was originally published in the *Baltimore Sun*. The article provides an account of the events surrounding the Christiana Riots. This detailed account outlines those involved in the events and what was communicated between both parties. Students will use this perspective to take into account the timeline of events that fateful day. Students will determine whether the account appears to be accurate and valid as they consider the author's purpose and date of writing this article.

**Christiana Resistance Articles, September 12, 1851. From *Columbia to Christiana: African Americans in Lancaster County, Lancaster County Historical Society*, Retrieved from**

<http://www.lancasterhistory.org/highlights/afamelectronic/christianasept161851.htm>

The following is a transcript of an article written regarding the events in Christiana on September 12, 1851. This article was found in the *Lancaster Intelligencer and Journal* on September 16, 1851. This article describes the events that transpired at Christiana on April 12, 1851, as well as personal anecdotes about the slow reaction by Pennsylvania's Governor Johnston in response to this event, as well as an excerpt of one deposition. The author's tone in this account differs in the above account. Students could compare both accounts to find similar or refuting perspectives.

**William Stills, The Underground Railroad: A Record of Facts, Authentic Narratives, Letters, & C., (Narrating the Hardships Hair-breadth Escapes and Death Struggles of the Slaves in their efforts for Freedom, as related by themselves and others, or witnessed by the Author), (Philadelphia: Porter & Coates, 1872.) *Library of Congress*, Retrieved from**

[http://memory.loc.gov/cgi-bin/ampage?collId=ody\\_rbcmisc&fileName=ody/ody0211/ody0211page.db&recNum=365&itemLink=r%3Fammem%2FAMALL%3A%40field%28DOCID%2B%40lit%28ody0211%29%29&linkText=0](http://memory.loc.gov/cgi-bin/ampage?collId=ody_rbcmisc&fileName=ody/ody0211/ody0211page.db&recNum=365&itemLink=r%3Fammem%2FAMALL%3A%40field%28DOCID%2B%40lit%28ody0211%29%29&linkText=0)

This book offers eyewitness narratives of fugitive slaves and the Christiana Riot. It is useful because it asserts to "illustrate the affect of the passage (of the Fugitive Slave Law) on the public mind." It provides a description of those impacted by the Fugitive Slave Law. The first detailed account is that of the Christiana Riots. Two accounts are provided and allow for different points-of-view. Students can interrogate these accounts and look for similar facts they received from other sources. New information presented in these accounts provides students with the ability to further interrogate the data and determine the facts. This source will take students beyond the events of September 12 and allow them additional information to consider as they reflect upon the historical importance and relevance of this event.

## APPENDIX A

The second issue of the *New York Times* featured a prominent editorial about a violent confrontation on September 11, 1851, in Christiana, Lancaster County, Pennsylvania. This editorial was controversial in its time. Although it was not as bad as the notorious *Scott v. Sandford* decision later handed down by the U.S. Supreme Court in 1857, it would be infamous today if more people knew about what the *New York Times* wrote.

Here is a transcript.

Excerpt from the *New York Times*  
September 19, 1851  
Volume 1, Number 2  
Page 2, Column 1

### **The Christiana Outrage.**

Resistance to law is always an offence against the peace of society. No government can exist without punishing breaches of its law, – still less without disarming opposition to it. And there is no country in the world, where obedience to the law is more prompt and cheerful, than in the United States.

We have heard a great deal lately about a *higher* than human law; – and a very large class of newspapers and public men have zealously sought to make the world believe, that the believers in a “higher law” are the enemies of *all* law, and that the peace of society is in imminent danger from their machinations. Very little of this virulent denunciation, in our judgment, has been honest or sincere. Partizan schemes, business rivalries, personal animosities, have prompted much of it. These and other motives have incited journalists, orators, politicians, merchants, &c., to create a *panic* in society, – to alarm the country on account of the number of “higher law” men who exist in it, and whose pestilent heresies menace its existence.

Our chief regret, in this matter, grows out of the fact, that the men who believe in the “higher law,” and who act steadily, consistently, and conscientiously on that behalf, are not more numerous than they are. No absurdity was ever more gross than that of apprehending danger to society, from the *conscientiousness* of its members. If nobody believed in a *higher* law, human laws would not be worth the parchment they are

written on. It is only because men believe in the immutable laws of right and wrong – because they feel in their own hearts the consciousness of their existence and their sanctity – that they regard human laws as anything but the dictation of the strongest. All reverence for law, all regard for it as a rule of conduct and of life, all real respect for its dictates, springs from faith in a supreme law, higher than humanity, and represented to society and to man in these laws of human enactment. And when men lose all conviction of this higher law, their obedience to human law, will depend entirely upon the weakest of all reliances, their own inconstant and lawless will.

In Lancaster County, Pennsylvania, a few days since, a party of whites attempted to arrest several negroes, claiming them as their property, under a law of the United States. The negroes resisted, forcibly, and a mob of negroes, acting evidently in concert, came to their aid, resisted the seizure and killed the claimant. This is an offense against law, and must be punished as such. No one will contend that these negroes acted from their conscientious convictions of duty – that they killed this man because they really believed it their duty to do so. They acted from passion, from malice, from a determination that the negroes should not perform duties and hold positions which the law had recognized as imposed on them. We observe that the offenders are to be indicted for *treason*. Their offense may technically be considered treason; yet it seems to us sadly to belie the definition of that grave crime. These negroes resisted the Marshal – resisted in the execution of the law; but we doubt whether they designed to overthrow the government of the United States. It is not easy to say what would fill a negro's mind under such circumstances; but we do not believe that any of them had really any thought of dethroning the President, scattering his Cabinet and usurping federal powers. And yet, some such intention as this – at least some dim purpose of upsetting the federal Constitution, seems to us essential to the idea usually entertained of “levying arms against the government” of the United States.

Marshals and Sheriffs have often been resisted; – laws of the United States, and of the several States, have often been trampled upon. The offence, as was proper and necessary, has been punished, – but it was not called treason. Gov. JOHNSTON, in the letters to MESSRS. CADWALLADER, SWIFT, & Co., puts this matter in its proper light. He cautions them against exaggerations of the offence committed. It is heinous enough in itself. They have committed murder, and will be tried and punished therefor. The idea of rebellion, – and of an insurrectionary movement in Lancaster County, – he treats as absurd. The laws, he says, have been grossly violated, and the judicial tribunals will punish the offenders. He thinks it unwise to give the crime committed undue dignity, or to pursue such a course as shall inspire distrust of the regular course of law. We think so too.

# APPENDIX B

The *New York Times* gained commercial popularity among the slave owning planter class of the South. Here is an example of racial stereotyping and highly prejudiced reporting about slavery that propelled this newspaper into national prominence.

Excerpt from the *New York Times*

March 18, 1853

Page 2, Columns 3-4

## **The South: Conditions and Capacities of the Slave**

A LETTER TO THE TRAVELING CORRESPONDENT OF THE NEW YORK DAILY TIMES

DEAR SIR: In common with the readers of the TIMES, I have been very much interested in the series of letters you are writing upon the condition and resources of the Southern States. I have been pleased with the spirit in which they are written – with the moderation, good feeling, and intelligence they display; but, above all, I have admired the desire to know and the ability to apprehend the truth, which you have everywhere manifested throughout them.

Yet, instructive as your letters are, there is one deficiency, I think, in them. They hardly allude to the condition and character of the Slave, and they do not explain, with as much precision and fulness as I would wish, the nature of the influence which Slavery has exercised upon the master. They present only the economical aspect of Slavery. They show only what the institution *costs* – by exhibiting the little worth of the Slave as a laborer, because of the laziness, his lack of thrift and intelligence, his intemperance and his propensity to steal. They demonstrate that, in Virginia, at least, free labor would be much cheaper than Slave labor. Yet, after all, is not this view of the subject the lowest that can be taken?

The influence of Slavery on the master concerns us most, and accordingly, I would have you enter into an examination of the effect produced by holding Slaves. It seems to be taken for granted, that this effect consists primarily in making the master lazy, and then in fastening upon him the hundred vices which always accompany laziness. And perhaps this may be so. Yet the question still remains, how precisely does the use of Slaves induce slothfulness? If the inducement lies, as it is said to do, in the substitution of the labor of Slaves for the master's own labor, how does it happen that the manufacturers of Manchester and Lowell, who work only through the hands of their operatives, are the most energetic race of men in the world? What distinction obtains in these cases between hired labor and Slave labor? Has there not been too little stress laid by those who have endeavored to assign the cause of the want of energy, which the people of the South exhibit, upon the climate and the soil of their country, and particularly upon the circumstances and character of their ancestors?

Then, too, in some future letter, will you not describe the condition and character of the Slave himself, as they have appeared to you during your journey. Of what does his food consist, and how great and of what quality is his allowance? How is he clothed, and in what sort of cabins does he live? Is he overworked, and if he is not, and has time which he can call his own, are his leisure hours spent in working for himself or in play or sleep? What care does he get when he is sick, and when he grows too old to work, what becomes of him? What what is his character? We, who have never been in the South, know something of him, but nothing certainly and distinctly. Is he a man of a high and chivalrous character – of keen and delicate sensibility, or an humble, steadfast, heroic Christian, like Uncle Tom, or is he a careless, happy fellow, fond of basking lazily in the sunshine, a lover of music and dancing, a child in intellect, superstition – yet licentious, fond of strong drink, a glutton, a thief, and a liar?

Trace also, if you will, the precise effect which Slavery has had on him. We are too prone, I think, to imagine that his bondage is the sole cause of his present degradation, forgetting that he was a savage when he was brought to this country. Has Slavery made him worse, or is he just what he was when he left Africa? Or has he become, in the main, under the influence of his master, better and more intelligent?

These questions seem to me important in determining the exact measure of the responsibility under which the South lies for her maintenance and defence of slavery. If her servants and laborers are better off than they were, or would have been in their own country, or even if their condition remains unchanged, there is no need surely that our blood should boil at the bare thought that they are not free.

But a proper knowledge of what the slave is, is only important in relation to what, under proper culture, he may become. There are many at the South, and doubtless you have not met some of this class during your journey, who maintain that owing to the inferiority of his mental organization, the slave is incapable of culture. These support their position not so much by reference to his condition or to experiments which have failed us by reference to some peculiarities to his *physique*. They point to the shape of his skull, his low forehead and his monkey-like features, as proofs of their position. But I have never been able to consider their phrenological argument as conclusive. What is the result of your own experience in the matter? From what you know of the slave, his capacity and disposition is any attempt to raise him from his degradation to be deemed hopeless? If it is not, then I need not say, all slaveholders are bound by every consideration of humanity to make long and earnest effort in education of the human beings they own. And here lies the sin of the South as regards Slavery. It does not lie in a want of attention to the physical well-being of her slaves. Nor does it consist in simply holding them in bondage. Odious as the system is, I cannot bring myself to the opinion, that slavery is, by necessity, under all circumstances, an offence against God. It lies rather in the undeniable fact, that she has scarcely ever made an attempt to raise her bondsman out of their degradation. She has done nothing for their development, but

neglecting them utterly has suffered them generation after generation to grow up like beasts. Nay, she has stood between them and the light, so that the shadow of her frown has fallen upon the few of her own people, who have tried to teach their slaves. This is no light thing, that a civilized Christian people, rich, powerful and at peace, should have suffered a poor, barbarian race to live among them for two hundred years, without having made an effort to reclaim it. And it is an immeasurably more serious thing, that the people partly by legislative enactment, and partly by force of public opinion, should have refused, and should even now refuse to suffer others to stretch forth a finger in its behalf.

Can we, who live in the non-slaveholding States, in the fulness of a loving spirit, urge the South to repair the wrong she has done? Let her begin at once the task, long and tedious as it will prove, of regenerating her slaves. There is but little hope that anything can be done with the old; they must in all probability die as they have lived. But let the children be taught to read and write; let them be taught to love and obey God; let patient and kind-hearted ministers and teachers be sent among them, and though the process of regeneration will be slow, and we who are now alive may never see the fruit ripen of the seed thus sown, who doubts but the regeneration will take place, and the seed spring up at last and ripen into a glorious harvest? In thus urging upon the people of the South the obligation under which they lie to educate their slaves, lies our sphere of action with regard to Slavery.

What can we do more than this? The time was, when by refusing to annex Texas, we could have put a limit to the power and to the duration of slavery. But we let the opportunity slip, and it is not likely to recur soon again. There is no reasonable ground for believing that the Fugitive Slave Law will ever be repealed. We have abolished the slave-trade in the District of Columbia, and it is doubtful whether we have the right to abolish slavery therein. We can extend a Wilmot Proviso over New Mexico and Utah, but what effect would such an act have except to breed ill-feeling? We have no right to meddle directly with slavery by legislation or by force any more than Louisiana has a right to interfere with the filth and wretchedness and misery of Cross-Street or Rotton-Row. We can declaim against the sin of slavery, but it is certain that it is absolutely a sin, and if this be proved, is it not clear from past experience that our declamation will only put off the day of emancipation? What then remains for us except to press home upon the people of the South, the sacred obligation under which they lie to educate their slaves; kindly to awaken them to a sense of their duty and cheerfully aid them in their task, if it be necessary, with money, with love, and with unobtrusive sympathy?

Yet if the South should refuse to listen to us, and should retort by pointing at the condition of free negroes among us, while their sin is none the less, what other course is left for us, except to be dumb for very shame? In our midst are a quarter of a million blacks, every whit as degraded as their enslaved brethren, and every whit as deserving of our aid and sympathy. Take this single illustration of their condition: In one of the towns lying upon the Hudson, and contained 2,500 inhabitants, are about 200 negroes. These are congregated, for the most part, in a back street of the village, and in an adjoining hamlet. They live in small and decayed

houses, half-a-dozen families to a house, and half-a-dozen persons in a room. Their clothing and dwellings are not dirtier than those of white of their own grade, but, judging from their appearance, they seldom wash their bodies. They are a careless, happy community, as all negroes are; but are ignorant, superstitious, slow to learn, lazy, and lie and steal, as of course. It is hard to say what are their means of support; some are at service; others saw wood, or work at the docks, or are fishermen; and a few bright-eyed mulatto women, who happen to be attractive enough, sell their favors at a cheap rate to the whites. But by far the greater number do nothing.

Marriage is not an uncommon rite among them. But it is a frequent practice to “swap” wives with one another. The women are prostitutes, if they who have never known what chastity is, can be called by so harsh a name, and the men are drunkards; and perhaps their worst trait, which proves their degradation more forcibly than anything else, since it puts them below the level of a dog, is their insensibility to kindness. Receive one into your house – treat him with consideration – feed him well and pay him well – nurse him when he is sick – and all your kindness will never prevent him, the very moment your back is turned, from neglecting your work, betraying your interests, and stealing from you whatever he has a chance to steal.

I do not mean to convey the impression that these negroes suffer from hunger, and in Winter from cold. They are expert beggars; they work a little, and steal more; and by these means keep off actual privation. But I have not exaggerated their moral condition; and throughout the Northern States, wherever I have gone, their condition and modes of life are the same with their condition and modes of life in the village I have spoken of. I know of but a single exception. In the town of Elmira, in Chemung County, they have risen in some degree, and are still improving. This has been principally owing, I suppose, to the influence of two or three of their own number, and those are fugitive slaves from South Carolina.

Now, Sir, bearing in mind the condition of our free negroes, this seems to be the whole scope of our duty with regard to Slavery. First of all, we are to take the beam out of our own eyes. We are to strive to bring up the blacks among us from their vice and ignorance. Then, when we are doing for them all we are bound to do, we are not to clamor about the abolition of Slavery, but in kindness to urge upon the South to follow in our footsteps. Yet, her people will not need much exhortation. The silence influence of our example, and the sight of our success, will so stir them that, of their own accord, they will begin the task, too long delayed, of the regeneration of the slaves; and when all this takes place, and not before, in our opinion, plans for their emancipation can be rightfully entertained.

Yours sincerely,

B.

NEW YORK, May 9, 1853.

# APPENDIX C

This editorial should be regarded as an accurate reflection of the reputation of the *New York Times* as perceived by black establishment newspaper editors from the 1880's.

Excerpt from *The Sentinel* (Trenton, NJ)  
November 5, 1881  
Page 2, Column 1

*Microfilmed by the Library of Congress for the Committee on Negro Studies of the American Council of Learned Societies, 1947, from newspapers loaned by the Trenton Public Library (Trenton, NJ)*

## **A DESERVED CONDEMNATION.**

No meaner or more uncharitable journal is published in New York than the *Times*. It is snobbish to the very last degree. The *New York Globe* this morning thus refers to it:

“The *New York Times* is incapable of a generous impulse for a wronged people. The aboriginal Americans, the oppressed and tyrannized Irishman, and the colored man, whose genealogy makes him the more than peer of his detractors – all come under his lash. With regard to Mr. Flipper, we would state that the *Times* based its Sunday article on the statement made in these columns from private correspondence of the lieutenant, but its studied contempt of fair dealing with regard to the colored man caused it to ignore that straight-forward letter, and deal its venom upon absence of explanation, or explanation too inconsequential to merit reproduction.”

Note: The *Sentinel* (Trenton, NJ) was a black newspaper edited by R. Henri Herbert. The *Globe* (New York, NY) was a black newspaper edited by T. Thomas Fortune.



February 17, 2021

Dear Senate Education Committee,

Chairman Schaible and members of the Senate Education Committee, Family Policy Alliance of North Dakota would like to formally indicate its support of Senate Concurrent Resolution 4011.

We believe it is critical that all students understand the basic founding principles of our country, the Declaration of Independence, our Constitution, and other founding documents such as the Federalist Papers. These documents form the foundation for who we are as Americans and the rights and liberties we possess, as well as the limits of the powers of government. We do not want to raise a generation ignorant of these important truths, and so we encourage you to vote a "DO PASS" on SCR4011. Thank you for your consideration and please contact me if you have any questions.

Sincerely,

A handwritten signature in black ink that reads "Mark Jorritsma".

Mark Jorritsma  
Executive Director  
Lobbyist #147



Members of the Senate Education Committee,

It is my sincere privilege to provide you with my testimony today in favor of Senate Concurrent Resolution 4011. Thank you for taking the time to review and consider my words in this matter. My name is Brian Holte, a private citizen from rural Gardner, North Dakota where I reside on a farm with my wife and three children.

Our education system occupies a unique space within the developmental process of our children. School is where history meets present day, and where our students carry into the future the lessons of the past. Since our identities are shaped, in part, by our understanding of history and the beliefs and values that came before us, it should come as no surprise that the agenda of the radical left includes a rewriting of the history to be taught in our schools.

On the most fundamental level, I believe those who felt it necessary to write and introduce SCR 4011 recognize there are forces encroaching upon the traditional values of the United States and of North Dakota. I believe, as do many of you and my fellow North Dakotans, that the traditional values referenced within the language of SCR 4011 and the 1776 Commission are worth defending, protecting and passing on to future generations.

Much has been written about the divisive and destructive nature of the 1619 Project and Critical Race Theory. In these examples, the language and techniques used by the radical left to attack the traditional values prevalent in North Dakota and our schools is easy to recognize. It is critical to be able to spot these encroaching forces not only when they are contained to online news articles and elite coastal universities half a continent away, but we must be able and willing to recognize these encroaching forces when they are at our door.

With that in mind, please consider the following quote pulled directly from the KnowledgeWorks homepage:

“As an organization of privilege, we have not done enough to address the systemic racism and white supremacy rampant in our education systems. Words are not enough.”

Yes, this is the same KnowledgeWorks that the North Dakota Department of Public Instruction (ND DPI) has tethered itself to since it helped craft and pass SB 2186 in 2017. The language they use on their website falls in line with the language used in the 1619 Project and elsewhere with the goal of transforming America. As an organization that openly calls for transforming our education system, is it too much of a stretch to conclude that by using conservative keywords like “innovation” and “local control” to push through legislation controlled by a Republican legislature? As is the case with many things from the radical left, our focus should not be on how their rhetoric and words comfort us and make us feel, but we must focus on whether or not their rhetoric and words produce an outcome that is consistent with our conservative and morally sound beliefs. If you believe that the 1619 Project poses a threat to our traditional values and our education system in North Dakota, then by their own words you must at least consider that KnowledgeWorks and their goals pose a similar threat to our schools and children – and we have already let them through the door.

In closing, please allow me to offer a final thought as to the seriousness of this issue. I was born and raised in the Gardner, North Dakota area. I specifically wanted my children to experience the community and values common to the area when I grew up there, so after college, marriage and starting a family we returned to what is now the Northern Cass School District. As you know, Northern Cass is one of the districts that has been outsourced to KnowledgeWorks as part of the innovation in education pilot program established by SB 2186 in 2017. As a direct result of these developments and what it has become, in the fall of 2019 I pulled my children from the school. While we remain residents in the district my children now attend a private, religious school in the area because that is the only place where the traditional values and education my children deserve exists.

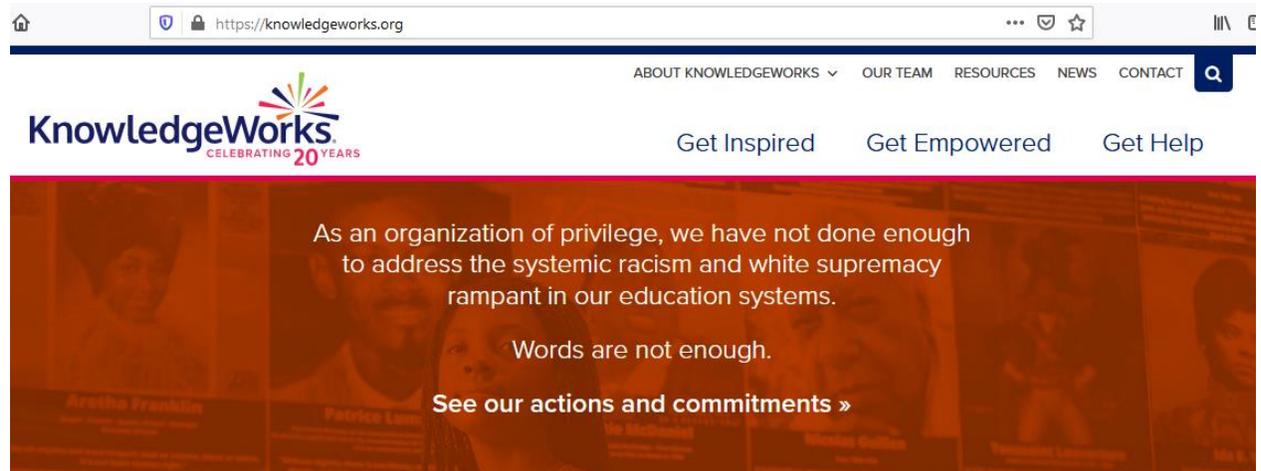
I have read testimony from others within the bubble of academia that claim North Dakota needs to transform our traditional model of education to match the changes in society. I would argue that what our deteriorating society needs is the traditional values of our education system.

To help protect our traditional values and to help provide the best possible education to the children of North Dakota, I strongly encourage a DO PASS for SCR 4011. From there I challenge you to do more.

Thank you,  
Brian Holte

KnowledgeWorks

<https://knowledgeworks.org/>



#6710, #6635, #6581,  
#6580, #6579, #6577

Dear Senate Education Committee Members,

In recent years there has been a concerted effort to reframe American history around the idea that the United States is not an exceptional country but an evil one. This is truly an insidious way to indoctrinate our youth with a leftist worldview. We are no longer seeing this educational trend contained in our colleges and universities, but it is now in our grade schools as well. We must protect our students from the politicization of our country's founding and from the influence of the New York Times' 1619 Project, a highly inaccurate and negative reframing of our history that is starting to be taught in classrooms across the country.

*Please DO PASS SCR 4011*

Thank you for your leadership and service to the state of North Dakota!

### **The President's Advisory 1776 Commission**

<https://trumpwhitehouse.archives.gov/wp-content/uploads/2021/01/The-Presidents-Advisory-1776-Commission-Final-Report.pdf>

### **No Past, No Future**

[https://www.youtube.com/watch?v=cBayEcXsxc&feature=emb\\_logo](https://www.youtube.com/watch?v=cBayEcXsxc&feature=emb_logo)

### **Historians Shred NYT '1619 Project' That Claims Slavery Defines America**

<https://www.dailywire.com/news/historians-shred-nyt-1619-project-claiming-slavery-defines-america>

### **What is Critical Race Theory?**

<https://criticalrace.org/what-is-critical-race-theory/>

### **Critical Race Theory in the Classrooms**

<https://www.city-journal.org/critical-race-theory-in-american-classrooms>

Dear Senate Education Committee Members:

In recent years, there has been a concerted effort to reframe American history around the idea that the United States is not an exceptional country, but an evil one. This is truly an insidious way to indoctrinate our youth with a leftist worldview. What is more, we are no longer seeing this educational trend contained in our colleges and universities. It is now in our grade schools as well. We must protect our students from the politicization of our country's founding and from the influence of the New York Times' 1619 Project, a highly inaccurate and negative reframing of our history that is starting to be taught in classrooms across the country. Not only is this extremely disconcerting, but it is a wildly inaccurate re-writing of history. I'm sure you've hear the oft spoken "those who do not learn from history are doomed to repeat it." It is incredibly hard to learn from a history that is inaccurate. As a mother to two elementary age students, I am concerned.

I therefore urge you: *Please DO PASS SCR 4011*

Thank you for your leadership and service to the state of North Dakota!

Warm regards,

Heather Hass (Ray, ND; District 2)

**The President's Advisory 1776 Commission** <https://trumpwhitehouse.archives.gov/wp-content/uploads/2021/01/The-Presidents-Advisory-1776-Commission-Final-Report.pdf>

**No Past, No Future** [https://www.youtube.com/watch?v=cBayEcXsxc&feature=emb\\_logo](https://www.youtube.com/watch?v=cBayEcXsxc&feature=emb_logo)

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**What is Critical Race Theory?**

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**Critical Race Theory in the Classrooms**

<https://www.city-journal.org/critical-race-theory-in-american-classrooms>

Brian Glaeske  
403 11th AVE S  
Fargo, ND 58103

Dear Members of the Senate Education Committee,

I am writing to urge a that this this SCR 4011 receives a DO NOT PASS recommendation.

This resolution is yet another example of — well I'm not entirely sure. Frankly, I'm not sure what this is really saying. As an adult, I continue to read history and find that there are plenty of missing elements of our nations history that is not taught. For example, by modern day standards, the United States was formed by a terrorist organization.

Also, the principles of the founding of the United States included the notion that one person could be owned by another. Will that be taught and relished by the this 1776 Commission?

Perhaps instead of trying to teach racism in schools we should try to be removing the various institutional racism and bigotry.

Again, I am writing to urge that this this resolution receives a DO NOT PASS recommendation.

Sincerely,

Brian Glaeske

# 2021 SENATE STANDING COMMITTEE MINUTES

Education Committee  
Room JW216, State Capitol

SCR 4011  
3/3/2021

A concurrent resolution urging Congress to establish a 1776 Commission and urging the United States Department of Education and the North Dakota Superintendent of Public Instruction to develop educational materials that will provide education for students in accordance with the principles of the founding of America, the unifying ideals stated in the Declaration of Independence, the United States Constitution, and other founding documents.

**Chair Schaible** called to order at 3:37 PM

**Discussion Topics:**

- Committee Work
- 1776 Commission

**Sen Elkin:** Moved amendment 21.3067.03001

**Sen Wobbema:** I second

**Roll Call Vote: 6 – 0 0 -- No 0-AB Motion Passed**

**Sen Elkin:** I move a **Do Pass as Amended**

**Sen Conley:** I second

**Roll Call Vote: 5 -- YES 1 -- NO 0-AB Motion Passed**

**Sen Elkin will carry the bill.**

Adjourned at 3:50 PM

*Lynn Wolf, Committee Clerk*

Senator	Attendance
Chairman Schaible	P
Senator Elkin	P
Senator Conley	P
Senator Lemm	P
Senator Oban	P
Senator Wobbema	P

Amendment .03001	Vote
Chairman Schaible	Y
Senator Elkin	Y
Senator Conley	Y
Senator Lemm	Y
Senator Oban	Y
Senator Wobbema	Y

SCR 4011	Vote
Chairman Schaible	Y
Senator Elkin	Y
Senator Conley	Y
Senator Lemm	Y
Senator Oban	N
Senator Wobbema	Y

March 3, 2021

SK  
101  
3P

PROPOSED AMENDMENTS TO SENATE CONCURRENT RESOLUTION NO. 4011

Page 1, line 2, remove "and the North Dakota Superintendent of Public Instruction"

Page 2, line 2, remove "and the North Dakota"

Page 2, line 3, remove "Superintendent of Public Instruction"

Page 2, line 8, replace the comma with "and"

Page 2, line 9, remove ", and the Superintendent of Public Instruction"

Renumber accordingly

**REPORT OF STANDING COMMITTEE**

**SCR 4011: Education Committee (Sen. Schaible, Chairman)** recommends **AMENDMENTS AS FOLLOWS** and when so amended, recommends **DO PASS** (5 YEAS, 1 NAY, 0 ABSENT AND NOT VOTING). SCR 4011 was placed on the Sixth order on the calendar.

Page 1, line 2, remove "and the North Dakota Superintendent of Public Instruction"

Page 2, line 2, remove "and the North Dakota"

Page 2, line 3, remove "Superintendent of Public Instruction"

Page 2, line 8, replace the comma with "and"

Page 2, line 9, remove ", and the Superintendent of Public Instruction"

Renumber accordingly

**2021 HOUSE EDUCATION**

**SCR 4011**

# 2021 HOUSE STANDING COMMITTEE MINUTES

**Education Committee**  
Coteau AB Room, State Capitol

SCR 4011  
3/22/2021

A concurrent resolution urging Congress to establish a 1776 Commission and urging the United States Department of Education to develop educational materials that will provide education for students in accordance with the principles of the founding of America, the unifying ideals stated in the Declaration of Independence, the United States Constitution, and other founding documents

**Chairman Owens** opened the hearing at 2:37 PM. Roll call: Reps. Owens, Schreiber-Beck, Hauck, Heinert, Hoverson, D. Johnson, Longmuir, Marschall, Pyle, Richter, Zubke, Guggisberg and Hager present. Rep. M. Johnson absent.

## Discussion Topics:

- Educational materials for our students
- Historical outline of America

**Sen. Mike Dwyer** introduced the bill, #10382

**Rep. Hager** moved a **Do Not Pass**, seconded by **Rep. Guggisberg**.

## Roll call vote:

Representatives	Vote
Representative Mark S. Owens	N
Representative Cynthia Schreiber-Beck	N
Representative Ron Guggisberg	Y
Representative LaurieBeth Hager	Y
Representative Dori Hauck	N
Representative Pat D. Heinert	N
Representative Jeff A. Hoverson	N
Representative Dennis Johnson	N
Representative Mary Johnson	AB
Representative Donald Longmuir	N
Representative Andrew Marschall	N
Representative Brandy Pyle	N
Representative David Richter	N
Representative Denton Zubke	Y

**Motion failed 3-10-1**

**Rep. Richter** moved a **Do Pass**, seconded by **Rep. Heinert**

**Roll call vote:**

<b>Representatives</b>	<b>Vote</b>
Representative Mark S. Owens	Y
Representative Cynthia Schreiber-Beck	Y
Representative Ron Guggisberg	N
Representative LaurieBeth Hager	N
Representative Dori Hauck	Y
Representative Pat D. Heinert	Y
Representative Jeff A. Hoverson	Y
Representative Dennis Johnson	Y
Representative Mary Johnson	AB
Representative Donald Longmuir	Y
Representative Andrew Marschall	Y
Representative Brandy Pyle	Y
Representative David Richter	Y
Representative Denton Zubke	Y

**Motion carried 11-2-1 Rep. Hauck is carrier**

**Chairman Owens** closed the hearing at 2:48 PM.

*Bev Monroe, Committee Clerk*

**REPORT OF STANDING COMMITTEE**

**SCR 4011, as engrossed: Education Committee (Rep. Owens, Chairman)** recommends **DO PASS** (11 YEAS, 2 NAYS, 1 ABSENT AND NOT VOTING). Engrossed SCR 4011 was placed on the Fourteenth order on the calendar.

**Michael Dwyer, State Senator, District 47  
Testimony, 4011**

- I. United States of America
  - A. Pandemic
  - B. Riots of 2020
  - C. Riot of January 6, 2021
  - D. Partisan Divide: Federal Congress
  - E. Social Media
  - F. Media
  - G. Federal Budget/Deficit
  - H. Race Issues: Bachelor
  - I. SCR 4004
  
- II. Purpose of SCR 4011
  - A. America's Founding
  - B. Remember Who We Are
  
- III. Constitutional Republic: Ben Franklin
  
- IV. History of America: Early English Settlements
  - A. "Give Me Liberty or Give Me Death"
  - B. Planting the Seeds of Freedom
    1. Charter of 1606
      - a. Virginia Company
    2. Preamble

*We, greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true knowledge and Worship of God,...DO, by these our letters, Patents, graciously accept of, and agree to, their humble and well-intended Desires.*
  3. Crown v. Self Governance: Inalienable Rights
  4. London Company: May, 1607, Virginia
  5. Plymouth company, May, 1607, Return to England
  6. Pilgrims
    - a. Black Acts of 1584, King Head of Church
    - b. Act Against Purities, 1593
    - c. Flight to Holland, 1607
    - d. Mayflower: 1620

7. Mayflower compact: Rule of Law and Not of Men.

*IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our Kin and Country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the General good of the Colony; unto which we promise all due submission and obedience. In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and Scotland the fifty-fourth. Anno Domini, 1620.*

8. Revocation of Charter, 1624, Crown Colony, Governing Appointed by King

V. TOO LATE

VI. Early Governance

- A. 1619: 1<sup>st</sup> Colonial Assembly (House of Burgesses)
- B. 1<sup>st</sup> Continental Congress: 1774
  - 1. Declaration of Rights
  - 2. Articles of Association
- C. Conflicts: Boston Massacre, Intolerable Acts, Taxation, Export of Goods
- D. 2<sup>nd</sup> Continental Congress: 1775
  - 1. Continental Army: 1775
  - 2. Declaration of Causes and Necessitation
  - 3. Olive Branch Reflection
  - 4. Declaration of Independence (56 signers) 1776
  - 5. Flag Resolution, 1777
  - 6. Articles of Confederation, 1778
- E. US Constitution
  - 1. Ratified 1787
  - 2. 39 signers
  - 3. Bill of Rights, 1789-1791

## VII. Biblical Integration

*Who...will call in question the assertion that this is a Bible nation? Who will charge the government with indifference to religion when the first Congress of the State assumed all the rights and performed all the duties of a Bible Society long before such an institution had an existence in the world! W.P. Strickland, Early Historian*

*The only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments. Benjamin Rush, Signer of The Declaration*

*The longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men. History will also afford frequent opportunities of showing the necessity of a public religion, from its usefulness to the public; the advantage of a religious character among private persons; the mischiefs of superstition, &; and the excellency of the Christian religion above all others, ancient or modern. Benjamin Franklin*

*In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness....The mere politician equally with the pious man ought to respect and to cherish them.*

*One of the beautiful boasts of our municipal jurisprudence is that Christianity is a part of the Common Law....There never has been a period in which the Common Law did not recognize Christianity as lying at its foundations. Joseph Story, U.S. Supreme Court Justice Appointed by President James Madison*

*It [the Bible] is the rock on which our Republic rests. President Andrew Jackson*

*The Christian religion-its general principles-must ever be regarded among us as the foundation of civil society. Daniel Webster*

*It was for the love of the truths of the great book [the Bible] that our fathers abandoned their native shores for the wilderness. animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose [Isaiah 35:1]....The Bible is the best of books and I wish it were in the hands of everyone. it is indispensable to the safety and permanence of our institutions; a free government cannot exist without religion and morals, and there cannot be morals without religion, nor religion without the Bible. Especially should the Bible be placed in the hands of the young. it is the best school book in the world....i would that all of our people were brought up under the influence of that holy book. President Zachary Taylor*

*President Abraham Lincoln: It is the duty of NATIONS as well...and to recognize the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord [Psalm 33:12]....But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace-too proud to pray to the God that made us.*

*The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally-I do not mean figurately, I mean literally-impossible for us to figure to ourselves that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals-all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud-of which our people are proud-almost every such man has based his life-work largely upon the teachings of the Bible. President Teddy Roosevelt*

*In the formative days of the republic, the directing influence the Bible exercised upon the fathers of the nation is conspicuously evident....this book continues to hold its unchallenged place as the most loved, the most quoted, and the most universally read and pondered of all the volumes which our libraries contain....We cannot read the history of our rise and development as a nation without reckoning with the place the Bible has occupied in shaping the advances of the republic. I suggest a nationwide reading of the Holy Scriptures....For a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved. President Franklin Delano Roosevelt*

*Of the many influences that have shaped the united States of America into a distinctive Nation and people, none may be said to be more fundamental and enduring than the Bible....The Bible and its teachings helped form the basis for the Founding Fathers' abiding belief in the inalienable rights of the individual-rights which they found implicit in the Bible's teachings of the inherent worth and dignity of each individual. President Ronald Reagan*

*A people unschooled about the sovereignty of God, the Ten Commandments, and the ethics of Jesus could never have evolved the Bill of Rights, the Declaration of Independence, and the Constitution. There is not one solitary fundamental principle of our democratic policy that did not stem directly from the basic moral concepts as embodied in the Decalogue and the ethics of Jesus. 1950, Florida Supreme Court*

*To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation...in the same proportion will the people of the nation recede from the blessings of genuine freedom...All efforts made to destroy the foundations of our Holy Religion ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government-and all the blessings which flow from them-must fall with them. Jediah Morse*

VIII. Slavery

A. George Mason: Virginia

*As much as I value a union of all the states, I would not admit the southern states into the Union unless they agree to the discontinuance of this disgraceful trade [slavery].*

B. Article I, Section 9:1808

C. 1789: Northwest Territory

D. 1794: Export

E. 1807: Import (January 1, 1808)

F. Civil War

G. 13<sup>th</sup> Amendment (1965)

IX. 1619 Project

X. 1776 Commission

# The 1776 Commission Report Reinvigorates the American Mind

By Mike Sabo  
January 22, 2021

(AP Photo/Alex Brandon)

*Issue: American Civics*

Former President Trump's 1776 Commission has issued a report that summarizes "the principles of the American founding and how those principles have shaped our country." It will be the only such report – President Biden swiftly dissolved the Commission by executive order after being sworn into office on Wednesday.

Biden's decision is regrettable because "The 1776 report calls for a return to the unifying ideals stated in the Declaration of Independence," as Chairman Larry P. Arnn, Vice Chair Carol Swain, and Executive Director Matthew Spalding said in a statement. "It quotes the greatest Americans, black and white, men and women, in devotion to these ideals."

ort rejects the teachings of historians such as Howard Zinn, the New York Times's 1619 Project, and other efforts aimed at fundamentally transforming how Americans view their country's history. Neither hiding America's flaws nor offering a triumphal account of American history, the 1776 Commission aimed to recover "our shared identity rooted in our founding principles" – which, its report argues, is "the path to a renewed American unity and a confident American future."